1: Holmberg--20 [7] (1941-42) 1950 Siriono
116, 751, 826, 302

"The disposition of hair clippings varies with age. In the case of young children the hair is saved, wrapped in cotton string, covered with hot beeswax, and tied around the neck of the child or his mother. The purpose of this is to promote the future growth of the child's hair and also to prevent the child from becoming sick in the head. In the case of adults the hair is thrown away deep in the bush, although I also observed in Casarabe that it was sometimes buried in the ground just outside of the house. Informants told me that leaving old hair around was apt to cause headache. Nail clippings receive no special treatment."

1: Holmberg--65 [3] (1941-42) 1950 Siriono
116, 826, 841

"In a certain sense a distinction is made between menstrual blood and ordinary body blood. The former is always designated as eréN erúki (vagina blood), while the latter is simply referred to by the general term erúki or 'blood.' What the differences between them are, however, the Siriono are quite unable to explain except in the vaguest sense. Contact with menstrual blood, especially in sexual intercourse, is regarded as harmful, while contact with ordinary body blood is considered innocuous."

1: Holmberg--76 [7] (1941-42) 1950 Siriono
116, 842, 826, 858

"Males are definitely preferred. A pregnant woman always expresses a desire to give birth to a boy. The preference for males, however, is not much reflected in the amount of love or care given an infant. Parents spend as much time fondling a girl as a boy. Even clubfooted children and other deformed infants are shown no lack of partiality in this respect."

1: Holmberg--89 (1941-42) 1950 Siriono
116, 764, 826, 159

"The child was interred about 4 o'clock the same afternoon. The parents were the only people who went to the grave besides myself. The mother carried the dead infant wrapped in the baby sling which she had been accustomed to transport it in, and it was buried in a shallow grave lined with green boughs of motacú. A fire was made on both sides of the grave before the parents returned to the house. Both fasted for the rest of the day. The following day they were scarified on the legs and decorated with feathers. The father ate on the day following the burial, but the mother continued her fast until the second day, when she resumed normal life, except for occasional periods of wailing. She continued to empty her breasts, however, to prevent them from drying up."

2: Holmberg--181 (1941-42) 1946 Siriono
116, 826, 833

"Besides being young, a desirable sex partner--especially a woman--should also be fat. She should have big hips, good sized but firm breasts, and a deposit of fat on her sexual organs. Fat women are referred to by the men with obvious pride as eréN ekida (fat vulva) and are thought to be much more satisfying sexually than thin women, who are summarily dismissed as being ikáNgi (bony). In fact, so desirable is corpulence as a sexual trait that I have frequently heard men make up songs about the merits of a fat vulva. Unfortunately, I was never able to record them.

In addition to the criteria already mentioned, certain other physical signs of erotic beauty are also recognized. A tall person is preferred to a short one; facial features should be regular; eyes should be large. Little attention is paid to the ears, the nose, or the lips, unless they are obviously deformed. Body hair is an undesirable trait and is therefore depilated, although a certain amount of pubic hair is believed to add zest to intercourse. A woman's vulva should be small and fat, while a man's penis should be as large as possible."